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Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 6.

JANUARY, 1874.

No. 1.

THIS month completes the thirteenth birthday of our little messenger; and as we compare our first number with our present issue, how gladly do our hearts render thanks to the Giver of good, for the messages of love He has permitted us to bear in so many darkened lands. Especially are we cheered, by knowing that the company of missionaries who left us in September for Japan and China, reached Yokohama the 26th of October. We give, in these pages, Mrs. Benton's impressions of our Japan Home, written, as she tells us, after "one week of scrutiny" of the work accomplished there.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extracts of Letters from MISS LATHROP.

RELIGIOUS SERVICES IN THE MISSION.

WE began some weeks ago, in the "Mission Home," a weekly prayer-meeting, spending a short time together on Thursday evenings, speaking of our work and asking God's blessing upon it.

I did not expect all the missionaries would attend, but, without exception, they have, and I hope in time, when they gain confidence, each will feel she has a word to say. It seems this little meeting has drawn us closer together as a family, besides strengthening us for our work.

A Bible class with the native teachers has been formed, and their teacher has begun asking them to lead in prayer. It does one good to hear the earnestness with which they implore a blessing on their labors among the heathen. They seem to desire increased purity of heart and life.

[Communicated by the Philadelphia Branch.]

A NEGLECTED WIFE.

I have been much interested lately in a young Brahmin girl, who has been obliged to go to the hospital for an operation. This poor girl is one of the numerous wives of a Kulin Brahmin. She does not know where her husband is; in fact, she has seen him but a few times, and he has never done anything for her support. Now her father and mother are dead, and she is obliged to cook in wealthy families. Brahmin cooks are always in great demand among Hindoos, as all castes can eat the food they prepare, but for a young girl, this is a very dangerous position to be in. She is anxious to learn, and is much interested in the books read to her, "The Old, Old Story," and "Come to Jesus." I have sent her some books to begin learning, and when she comes out from the hospital, I hope we may do something more for her. This horrid system of allowing an old man to marry a great number of young girls, and then leave them virtually to a condition of widowhood, leads to an almost endless amount of sin and misery.

DAILY ENCOURAGEMENTS.

We have just heard that an old Brahmin who esteems himself specially holy, from some revelation made to his grandmother some years ago, had several young women in his family who wished to study, and, as he had so far broken his caste as to engage in business, he was now willing they should learn. It is a great step with these old rigid Hindoos to permit a Christian to come to

their houses, especially when they know, as in our case, that we will teach Christianity.

In a house where one of our ladies teaches, two young women are reading Bible stories with her, and have been apparently deeply interested. The last day she went, they had found among their husband's books one which told them all about the things she taught them, and much more, but their mother-in-law had forbidden them to read it, so they had been stealing away and locking themselves in their room, under pretence of studying their lessons, and there reading the forbidden book. It was the Bible they had found. They had learned some time ago to read, being taught by a male relative, and came to us more to learn fancy-work than anything else; their minds were enlightened, so when they heard the "Word of God," they seemed ready to accept it without doubting. The "Brahmos" are doing good in this way; they allow the minds of the women to be cultivated, so that, when the whole truth of Christianity is presented to them, I believe they will be much more ready to accept it than if they had remained in ignorance.

I visited a school which was opened in a Babu's house about three months ago. Only one woman in the school knew her letters when we began; she had learned a little before her marriage, and now, as the school is in her husband's house, she continues to learn. Many of the children are very small, but in this length of time they have conquered the alphabet, and some are studying quite difficult spelling, and others reading easy sentences. But, best of all, is the Bible knowledge they have received. I noticed one girl about ten years old, sitting by herself in the further corner of the room. I asked her to come and sit with the others, but she only shook her head, so I turned to the teacher and inquired why she remained by herself. "Oh! she is very anxious to come to school, but her mother will not permit her to learn." So, day after day, she comes in if she can, unnoticed by her mother, and sits apart from the others. She does not even know her letters, but when the children repeated their catechism and hymns, I noticed her lips move too. I intend to go and see her mother, who lives in the house adjoining. The girl had the red

paint mark on her forehead, showing she is married, and her husband or his mother may be the ones who are preventing her from learning. She looks so earnest and eager, I am sure she will be very quick to learn, if she ever gets an opportunity.

Some time ago, a child fell from the roof of a house where I taught, and the mother told me she prayed to my God, and He brought back her child's life. This woman really seems to be a Christian now. During the year she has been ill; and the weeks she was kept on her bed, I believe, proved a profitable time to her. I never see the least appearance of an idol in the home, and they all say they do not worship any. She has several daughters and daughters-in-law, all learning, and she seems quite willing to say before them what her belief and hope is.

EFFECTS OF MISSION WORK AT THE FOUNDLING ASYLUM.

I have spent all the morning at the Foundling Home. The girls here are making very marked progress. I never saw girls learn faster, and their only time for school is from eight o'clock to twelve. The whole afternoon is spent in the sewing-room. In the evening they have a study hour, in which to prepare the lessons for the succeeding day. I had an unpleasant duty to perform in sending away one of the larger girls for insubordination to the superintendent. She is not one of the bright girls, and very sullen always. She has a married sister, so I felt the child must go to her, and not stay to corrupt the morals of others. I went to the room where she was alone, and I was much pleased to see that she had with her her Bible, and no other book. She had asked for this, and read there alone. I could not get her to express any penitence for bad behavior, but I gave her the Bible to take away, and when I asked her if she would read it and pray to God to give her a new, clean heart, she quickly responded, "Yes." On the whole, this "Home" is a source of great satisfaction, and we sincerely hope, out of the number there, we shall raise up many good Christian women to help us. One of the older girls already goes daily with a young lady as interpreter and helper, and teaches beautifully. There are others in the first class well qualified to

teach the heathen women, but the great drawback is, that we cannot send young girls out, without an eye upon them.

Extracts of Letters from MISS WARD.

INFANT SCHOOLS.

These are very warm days with us just now, yet we have as much work as we can do among the women, and from the villages near Calcutta, they are sending to us for teachers. Our great need is earnest, strong workers, but we know the work is God's, and He will provide. One interesting part of our work, is the number of little schools for small Bengali girls, scattered in all parts of Calcutta. The children in these schools can never stay with us long enough to make good scholars, but they are taught about the Saviour, and a great effort is made to store their minds with Bible verses, that they may think of them after they leave us. We have lately been able to start schools for women in places, where, by watching their opportunity, they can go from their homes to the schools unseen. No one but those on the field can know the difficulties the women of this country have to contend with, in their efforts for an education.

WORK IN MIDNAPORE.

I have just returned from a visit to Dr. and Mrs. Phillips at Midnapore, which is thought to be as healthful a place as can be found near us in the rainy season. Dr. Phillips has been accustomed to take long tours into the interior among the Santal people, who are supposed, by some, to be among the aborigines of India. They are noted for their simplicity and truthfulness, and have but little, if any, caste among them. They are very much like the Hill tribes, and receive the truth much more readily than the Bengali or the Musselmen. There have been already some conversions among them, and boys who have come into his school from the jungle, after studying some years, have gone back to their homes and started little schools for themselves. Dr. Phillips has, in addition to this, his own pastoral and medical work, and he has, what I have seldom seen in India, a live, working body of members in his native church.

Mrs. Phillips has charge of the orphanage and school, containing thirty girls and sixty boys, some orphans, some children of the native Christians, and a large number of boys from the jungles near. Miss Phillips, sister of Dr. Phillips, is engaged in zenana work, assisted by the larger orphan girls. The details of this work are about the same as our own, though, being in the country, the women are not as secluded nor as ignorant as we sometimes find them in Calcutta. I was particularly interested in the women's prayer-meeting, conducted by the native Christian members of the Midnapore church. They were free in the expression of their feelings and in prayer, and showed they had been accustomed to live in the presence of their Saviour. This gave me much encouragement, and strengthened my faith to believe that Christ's love can help these native women to overcome all worldly obstacles.

WORK BY A SUBSTITUTE.

Mrs. May, a missionary whom I engaged to visit my zenanas during my absence, in writing to me of the work, said: "I feel sure that the Dr.'s wife knows and feels that Jesus loves her, and my faith is much increased in reference to the result of zenana teaching." One of my pupils, formerly Miss Lathrop's, has gone on a pilgrimage. We cannot but think a guilty conscience has driven her to this, as at times she has been serious and deeply thoughtful. She is another case for prayer. How true it is that the mercy-seat is the only place where we can rest. She also writes to me: "Where there is so much to interest, I am at a loss to know how to begin. I think I was most impressed by the eagerness of a poor old woman, who had learned to read in her old age, but she had plodded on, conquering all difficulties. Her desire was so great to read God's word, that she would not, and apparently could not wait, until she had read the preparatory books in the usual order. A compromise was made, and, after reading a portion of the Scriptures, she reads the one more suitable to her attainments. I felt condemned at my own want of love for the Bible in comparison, as I heard that poor creature, with infinite pains and unbounded delight, spelling out the precious truths. The portion read, was explained, and, by illustrations, she was made to understand the simple plan of salvation. Some failed to convey to the mind the

idea of the way of life through Jesus Christ. At last it suggested itself, to compare faith in Jesus to the key which opens all doors. At once the meaning was comprehended, for it was impossible to mistake the expression of the face, brightened by the reception of this new light. The little mud cottage, as I entered, struck me as being very wretched, but when I left, my heart was full of gratitude to God for the love this woman had shown for the good news contained in His word. I expect to see her by and by in our Heavenly Home, as I believe she is trusting in Jesus, and there she will see that Saviour, whose words were so precious to her on earth.

Another pupil, a pastor's wife, much interested me. She is advanced in her reading, and able to commit passages of Scripture to memory, portions of which she repeats every week. I had a pleasant conversation with her through my interpreter. In reply to my question, "How are we to be saved?" she said, very promptly, and with a beaming countenance, "By trusting in Jesus." I thoroughly questioned her, and she understood the finished work of Christ. I feel very much encouraged by the little I have seen, and believe our women have genuine, though, alas! not strong faith. It is as the "grain of mustard seed," but I believe Christ accepts it. When I visited the native school, I had quite a large attendance, thirty-two pupils being present. Many read the alphabet in Bengali. Being young children, they are but beginners in Scripture history; yet they know of God's love to them, and understand the way to come to Him through Christ. I taught them a little prayer, and my heart was gladdened, as their little voices repeated after me, "Oh, God, wash away all my sins in the blood of Jesus, for Christ's sake." Surely, angels rejoiced to hear that prayer from lips which, only a little while ago, never offered a petition to the true God.

I feel from day to day my position to be a most responsible one. Only zenana teachers ever speak of Jesus to these poor women, and that makes it so important that we should be simple and clear in our instruction."

Extracts of Letters from MRS. PAGE.

SUBDUING A STRONG WILL.

I should like you to go with me to-day to some of the places where I teach. First of all, we will look at a small school in a Babu's house, where eight or ten children assemble daily. We had more pupils there, but several have married, and are gone away. Oh! this foolish system of early marriage; how it comes in our way, and places obstacles for us at almost every step we take. The first child I will speak of, is a dear little one about eight years old. She sometimes comes to school in a white dress, in which her parents think her very fine. She repeats her lessons well, and with a solemn face. I never have to find the least fault with her, and you should see how the swarthy face brightens up when I say, "I am pleased." A little girl, whose name means "surprising," comes next, and she is quite a contrast to the former. Really she surprised me one day by a most persevering fit of obstinacy, when she would not say her lesson. Said one of the elder girls, "Her father and mother chastise her most unmercifully sometimes, but she does not yield—she always has the better of it." "That is not my affair," I said, "she must obey her teacher." I made her stand up in front of one of the pillars, book in hand, telling her she should not be allowed to stir from there, until the lesson was repeated; and very soon it was, amid many sighs and tears. Since then I have had no more trouble with her. The women say, "What have you done to her? she loves you, and yet she dares not disobey you." Native women spoil their children a great deal, never knowing how to refuse them anything it is in their power to give.

In this same house, a widow sometimes learns—not regularly, as she has much of the household work to do, and she says her friends tease her, saying, "What is the use of learning so much? are you going to write letters and books?" What is the use of so much knowledge?" But even when she does not learn, this woman will come and sit by the children while I am giving them the Bible lesson.

HINDOO ATONEMENT.

A few weeks ago, while I was teaching in a zenana, a man in torn and poor clothes came to the door. He had a coil of rope around his neck, and in a whining tone of voice began to beg for charity, and these were the words he said: "Give, give, it will be an act of merit; your sons and daughters will be blessed!" "Who is it?" I asked, "and what does he want?" A woman answered, "This poor man has had the misfortune to kill one of his cows accidentally, and now he must make an atonement for his cow's death." Hindoos hold the cow in great reverence; it is a sacred animal in their eyes. I asked, "How is the atonement made?" They replied, "He will go all around the village begging, and any one who refuses to contribute anything, will have committed a sin. When he has collected enough money to give a feast, he will invite all the Brahmins. After they have eaten and drunk, they will repeat their prayers and incantations; then 'poojah' will be performed. By virtue of all this, the cow has been atoned for, and no blame can be attached to its owner. The rope around the man's neck is the one by which the cow used to be tied, and he cannot take that off, until the atonement is completed." "Is it not very remarkable," said I, "that almost every ceremony of your religion either begins or ends with a feast to the Brahmins? Have you ever considered the matter? Who are fed and clothed by means of all these feasts and poojahs? The Brahmins alone. Therefore, they throw dust in your eyes, fearing you might find out the true God and serve Him. Then what would become of these Brahmins. They must either starve or work, and they are very loth to do the one or the other. Be wise: tell me, is there any life in Kali? any power in Shiva? any grace, beauty or holiness in Juggernaut? God, the only true, the only wise, watches over you lovingly; He sent His son to die for you. Will you cause grief or joy to the heart of such a tender father?"

I have seen the coil of rope used also with another meaning. Years ago, a native coolie came to me one morning with this peculiar ornament on, and when I asked him why he wore it, he clasped his hands and answered: "My mother has died very lately, and I wear this

as a sign of mourning and humiliation." Strange custom! calling to mind the sackcloth and ashes of the ancient Hebrews. Going through one of the lanes in the city, I noticed a little calf that seemed to have strayed away from its owner. It was marching off by itself, when a man of the Oonah caste came by. I saw him place his hand on the calf and stroke its back once or twice. "Now," thought I, "the little creature will be caught;" but no, the Oonah did not catch him; he only raised to his forehead very reverently the hand that had touched the calf, and made a profound salaam with it. I thought then of King Jeroboam's golden calves at Dan and at Bethel, and of the Egyptian bull Apis. Strange, that in all these ages, there have lived men who found pleasure in such things, worshipping the creature more than the Creator, "who is blessed for evermore."

Even the little children in the zenanas will have their mimic poojahs, "playing at poojah" they call it, and imitate all they see their elders do. Sometimes, the women, ashamed of their gaudy idols, will say: "That is not my God, it is my child's plaything." An old woman spoke to me of her belief in our God, and one Mediator between God and man. I asked her "if she hoped to be saved?" "Yes," she answered, "by many prayers, by fasting, by good works." I said again, "No, by the blood of Christ." "Ah! there you have it now; never leave hold of Christ, cling to Him, and He cannot, will not cast you off."

Extract of Letter from MISS SEELYE, M. D.

(Communicated by the Philadelphia Branch.)

VISIT TO A MOHAMMEDAN PATIENT.

The other day, I was called to see a patient in a Mohammedan house, and the only inmate who could speak Bengali, was the patient herself. She had learned it from children who had come to the house to play with her when a child. As almost the whole of my native work lies among the Bengalis, I have not attempted to study Hindoostani, only picking up enough to talk with the servants and the poor people from that class, who come to me in the dispensary. In this instance, it was the grandfather of the patient

who came for me and conducted me to a small lane, leading off the principal native street of business. The carriage entered it, but being unable to go any further, we dismounted and walked. The lower part of the house was used as a workshop or place of business; but if you were to ask me what business or work was going on, I am sure I could not tell you, although I looked around me as I went through the room. All sorts of odds and ends were lying about in the utmost confusion, and the place was exceedingly dirty. The drain in the small yard was choked with filth, and as I held my handkerchief to my nose to keep from inhaling the terrible odor, I wondered that the inhabitants did not all die of the cholera. We went up an outside flight of stairs, across a portion of the roof of the house, and entered the woman's apartment. What a change! Everything was clean, in perfect order, and as fresh as it was possible to be where the rest of the house was so filthy. The room was large and airy, a few pieces of furniture were arranged against the wall, and a chair, placed in the middle of the room, seemed evidently for my benefit. A servant was the only occupant of the room when we entered, but she went quickly out to call her mistress, who came in immediately. She walked quietly around me once, and then, seating herself at one side, waited for me to open the conversation, which I did, by asking her if she was the sick one. She replied she was, and then, before she would say anything more, sent for her husband. He was a large, good-natured looking man, and told her to make known all her complaints. She requested him to remain near, and send for some one who could speak English. When I said that I could understand Bengali, she was much more at ease, and told her husband he could go down stairs and wait. He was very kind and attentive in his conduct towards her, and I was much more pleased with his manner, than that of the Bengali husbands. Afterwards, while talking with the woman on religious subjects, and explaining how Jesus Christ was our Saviour, that we were all sinners, and it was only through His redeeming blood that we could be saved, she looked up to me, after listening very attentively, and said: "Why is it you say we are all sinners? Is it because you are not married that you call yourself one?" After some fur-

ther attempt to make her understand, she added, in a very satisfied way, "You can believe in Jesus Christ, but we believe in Mohammed. Your religion is good for you, and not for us."

Before I left, the husband sent up word by the servant that his wife must not forget to bestow upon me some "Otto." She laughed when the message came up. Taking a key from a silver chain that hung about her waist, she opened a little tin box, and taking from it a tiny bottle of Otto of roses and a bit of cotton, she moistened the latter freely, and then rubbing what was on her fingers on my hands and clothes, she tucked the bit of cotton under one ear, as is the custom. The next act of hospitality was to offer me "*paure*," which is a common article of food with the natives. It consists of the betel leaf, containing a portion of the nut, a piece of nutmeg, a cardamon seed, a bit of catechu, and a portion of lime; the whole rolled up in the leaf in the form of a cone, and fastened by a clove. It makes a pretty good sized cone, and the idea of taking in such a mouthful seems terrifying. The size itself was enough to set one aghast, to say nothing of the contents. The catechu stains the whole mouth red, and gives one a very unpleasant appearance. The natives chew this as frequently as tobacco-chewers do tobacco. It is their lunch and the dessert to their meals. It is considered very inhospitable not to accept of this article of food, but I could only return thanks and explain my reasons for declining. When the husband came into the room, I had to explain to him through the wife the nature of her illness, the medicine required, and the probable plan of treatment, and when I would come again. Then I left, receiving from the men down-stairs, as I passed out, a low bow and the words, "*Salaam, sahib!*"

CONSULTATIONS.

A Babu came for me to visit a house in a distant part of the city, which had never been visited by a European lady before. He said it was a case requiring immediate attention. I asked if he would not call the next morning. But no, it was absolutely necessary that I go at once. It is nearly always so with the natives, who have no consideration for others. Whether it is owing to their habits of deceit, or their natural laziness, which for-

bids their making the extra exertion of coming again, I do not know, but they always try to make me think that the least delay may endanger the life of the patient. When there is real need of haste, they are just as liable to be indifferently slow.

The other day I received a note from a Babu, stating that a member of his family had been ill for seven years of a chronic disease, and he hoped I would call immediately. My horse being too tired to go out again, we took a hired public conveyance. It was riding in a box without springs. Such jolting! over such roads! Enduring the agony as calmly as possible, I endeavored to enter into conversation with the Babu, who seemed very complacent, on the rough road and rougher gharry. He was a young man, and a Hindoo—a Hindoo because his ancestors were. He did not think much about his religion or any other, and listened to my words in a careless and indifferent manner. He did not tell me, as a Babu did the other day, "The subject of Jesus Christ is a very delicate one, and I prefer not to discuss it."

Arrived at the lane leading to the house, the Babu left me in the gharry, while he went a little distance to call the family physician, who, I believe, had advised his sending for me. The man was out; and he returned alone to conduct me to the house. Through a long series of narrow passages, one opening out of the other, in and out of different courts, that seemed to belong to separate families, we wended our way. Two little children, sometimes following, and sometimes running ahead, sang, "Here is the Ma'am! she can read and she can give medicine! she knows everything." Into a small dark room I was shown, to meet the patient. A large cot bedstead occupied nearly the whole of the room, just leaving space enough for me to squeeze in, between it and the wall on one side. From this closet-like room, a little square aperture some distance from the floor opened into the court, and a grated door covered a large dark room on the other side. Around both these openings were crowded numerous faces who came to hear and see what they could, but the moment I spoke to them, away they ran, tumbling one over the other like a flock of frightened sheep. The woman had cancer, so I could not give her much hope of relief in this life, but endeavored in a few earnest words

to lead her to think of and prepare for the one to come. Poor thing! she could not realize the peril she was in, and had no desire for anything better than she already possessed.

I have been invited to become attending physician for the coming year to a Mohammedan family of high rank. The women of the family are wife, mother-in-law, and a widowed sister-in-law. As none of them know Bengali, it necessitates my taking an interpreter every time I go. At my first visit the Babu called for me in his own carriage, and would not allow me to take an interpreter, saying that he could interpret all that was necessary. The women, quite frightened at seeing a foreigner, and having to talk through the husband, would scarcely speak a word, not even to answer a simple question, but hung their heads as if in shame. Reasoning with the Babu, he gave me permission afterwards to bring an interpreter, "providing," he carefully added, "she is a person of good character." This house is situated in a crooked little lane in the Mohammedan part of the city, but is built after the English style. The women's apartments, separate from the rest of the house, are inclosed in an inner court, and only connected with the main building by a flight of steps leading to the Babu's private rooms. The wife is quite a beauty, and of the fairer type you find in the higher classes. Arrayed in costly jewelry, she spends her time reclining on a couch, or slowly moving about in the little space allotted to her. Her husband thought her illness was due to over-exertion in superintending the cooking at a time when he was giving a large party. At my last call he complained that in the cold season his wife suffered very much from cold feet and hands. Poor little thing! How could it be otherwise when she lay still all day with bare feet, and we who are used to much colder climates have to wear warm stockings and shoes, and then stir about, to keep warm in the cool mornings and evenings.

Extracts of Letters from MISS RODERICK.

WANT OF PUNCTUALITY.

We have great trouble in schools, to persuade the children to attend regularly. Miss Lathrop gives me a rupee monthly to get

prizes for the girls who attend with regularity. I have always invested the money in needle-work for my scholars, for there is nothing the natives love so much as making worsted work, in gay colors. The scholars are progressing. For the past two years two little sisters have attended very regularly; they are both very intelligent, and have the same studies, excepting that the younger is a little in advance of the elder in her reading lesson. The eldest is about eleven, and her sister ten. A little girl of eleven years of age, in another school, has so advanced in her studies by her attendance, and by the attention she has paid to all the instruction given her, that, as a reward, I presented her with some canvas and wool to make her husband a pair of slippers. When the scholars will not come to school regularly, it seems labor lost to teach them, for some seem to forget as fast as they learn. I remember teaching a child the story of Adam and Eve, and Cain and Abel, with the history of the deluge. After a few weeks something prevented her learning with me for a fortnight, and I had to teach her again the same Bible-lessons which I thought she had learned thoroughly, and hoped she would remember.

SUSCEPTIBILITY TO LOVE OF CHRIST.

At my school at G——, one old woman brings her granddaughter and great-granddaughter regularly, and, although she is not a scholar herself, has learned to read the Bengali primer and the first catechism, by attending to the instruction given to others. Another woman is learning to read so that she may be able to help her only daughter, a sweet child of four, in her lessons; but the child learns faster than her mother. The religious teaching has done some good here, for the teacher has acknowledged that Christianity is the only true religion.

In the school in P——, taught by a Hindoo woman, I teach her English lessons which she repeats very well. For her Bible lesson, the teacher read the story of Christ's crucifixion in Barth's Bible stories, and when I asked her if she believed in Christ, she answered, emphatically, "I believe in nothing else." When she came to that part in the chapter where Christ tells John to behold His mother, she stopped and said, "I tried to read this chapter once

before, but I thought I should have wept if I had ; the love of Christ is so touching.”

FASHION IN VILLAGES.

I wish you could see the way native ladies dress their hair, Some comb it off their forehead, and make a knot of the whole on the back of the head. False hair is used a great deal with them ; they braid it with little narrow plaits, not thicker than coarse crochet threads, and add it to their own hair with pieces of oily ribbon, often not very clean, but nevertheless, thought very ornamental; some like wearing nets, and a few of my scholars have learned how to make them for that purpose. But they all know that it is only for the purpose of teaching them about Christ that we interest them in secular knowledge.

Extracts of Letters from MISS GHOSE.

PRIZES IN KALI'S SCHOOL.

Kali's school is progressing, for she is striving hard and faithfully to do her duty well, being one who can be trusted. I can always tell if she has held school regularly during the week by the way the children know their lessons. It is very seldom they recite badly, and then it has generally been on account of sickness. I gave her a fortnight's holiday at Christmas, as she had been sick a great deal lately, and I thought if she could go somewhere for a little change she would be better fitted for her work. When next I went to the school I was very much pleased to find the children prepared for me, as they had not fallen back in their lessons, even during the long holiday.

The Babus who have been, for the last two or three years, to examining the children and giving them prizes, came again. They were very much pleased with the way the scholars answered the questions, but especially with their reading. They did not give all prizes, as the principal and richest man was sick and away, so they only gave a quarter of a rupee to each child. Kali's niece and nephew's wife, both girls about twelve years old, had written examinations besides. They did so well that the Babus sent them

six books, which they were to study for next year, a good size glass box with tin covers and bottom painted blue, and a rupee each to buy any little curiosities they liked to keep in the boxes. I gave the children each a doll, and those who attended most regularly and learned their lessons well, a small box of toys. To those who can work, I intend giving canvas and wools for a pair of slippers, and the others little curiosities or pictures.

There are about the same number of children in the school, for, although a great many of the old ones have left, new ones have come in their places. The fever prevailing in the village has not gone yet, and the poor creatures despair of its ever leaving them. But the little ones are so fond of school that if they are very sick, if they can crawl, they will attend. Very often I have been obliged to send them away, they have looked so ill.

INDIA—Allahabad.

Extracts of Letters from MISS CADDY.

THE YOUNG BRIDES.

WE are near the close of what has been a particularly trying season, and are looking forward to colder weather with a great deal of pleasure. Our hands are full. We have more work than we can attend to as thoroughly as we would wish, and yet we have to refuse several offers to teach others. The women are constantly changing; some going down to Calcutta for three or four months, but others, desiring to learn, fill the places of the absent. The two brothers of one of my pupils have been to Calcutta, and returned with their brides; both girls over ten years of age, which is a very unusual thing. These girls are here for only a few months, and their mother-in-law is anxious that they should learn, so, at present, I have four pupils in that house. The other day they had been at their play, when I went in, and while they were getting their books, I looked around me. In the corner of the room stood a low wooden bench, on which were arranged all the dolls in their possession; over the bench was spread a silk quilt, with pillows arranged all around. Three dolls stood up in the

middle, and the remainder reclined on the pillows, gaudily dressed with scraps of bright-colored silk. These dolls are made of mud, and painted yellow; they are hideous, yet very dear to the hearts of all Bengali girls, and made only in Bengal, I believe. I was afraid, when first these young brides came up, that my work in that house would be greatly interrupted. One pupil herself had grown quite careless, and her mother said she could not read any more because the young Bos had to cover their faces in her presence, and felt embarrassed in reading, while she was in the room. But I could not hear of it, and made them uncover their faces and continue their lessons, and after three or four visits I succeeded. The evident interest that the mother takes in the Bible lesson inspires the others, who are given to trifling, with respect for it. I wish I could feel that their hearts were touched; we must not cease to pray for this.

BATHING AT NIGHT.

I have several times found my women absent, gone to bathe in the Ganges or Jumna rivers, which have risen to a great height, so that there is danger of the whole place being flooded. One of my women told me that she and the other women in the house had formed a party, and gone early before dawn to bathe in the Jumna. She spoke with enthusiasm of the scenery, the stars over her head, and the blue waters of the river. Few among them can appreciate natural scenery. But this treat, which was kept secret from the Babus, was paid for by a lie. A child in the house discovered what they had done, and told the Babus. The women, when scolded, denied it. The Bo said that she wanted to show me how they were obliged to tell lies every day in order to save their lives. I could not say much to her about it at that time, because the remembrance of the pleasure was so fresh in her mind; but the next time I shall read to her what Christ says on the subject.

FEAR OF CALLING A NAME.

One new pupil, since last I wrote, is a little girl, whose grand parents came from Bengal. Both she and her mother can only speak Hindoostanee. Her mother is anxious for her to learn Ben-

galee, as she finds that the girl must have some education before she can get a husband. She is a pretty, gentle-mannered little girl, who is called "picked up." She is the only one living of six children, and they say that if they call her by her name, she too will die, because it must be her mother's fate to lose her children. Therefore, they pretend that she is not their child, and call her by a different name. Her mother says she has given several hundreds of rupees to beggars, and has bought her child's life from them. In another new house also, I hear them call a child by this name, and, on inquiring to see whether they would give the same reason, they replied, "Her mother loses all her children, so we dare not call her by her name." Is it not sad to think what slaves these poor things are to superstition, and how deceived and blinded they are by it? It is truly one of Satan's most powerful weapons.

I was told, a few weeks ago, by one of my pupils, that a man had died in the neighborhood, and that his spirit had passed up from the top of his head. Nothing could shake her belief in it. The other day I came across a passage, while reading with the pundit, that enlightened me as to the source of her belief. The Vedas, or Sacred Books of the Hindoos, say that in the centre of the human form is the heart or mind; from this centre run one hundred and one arteries, one of which runs directly through the top of the head. So I suppose that this woman meant to say that the man's soul had gone to heaven. Does it not seem impossible that any intelligent person should believe in any absurdity like this. The women do not read Sanscrit, therefore cannot read the Shasters for themselves; and even when they are partly rendered in Bengalee, it wants some knowledge of grammar to understand them.

BURMAH—Bassein.

Extracts of Letters from MISS HIGBY.

EAGERNESS TO IMPROVE.

I DID not know the people here cared so much for me, or took so deep an interest in their school as they have lately shown. A

great deal of perplexity about my work has already proved a blessing to me, by drawing me closer to the people and showing me how warmly they love me. I am to have a large school the coming season. Some young men from Dr. Binney's Theological School have left their course and are coming to me; others have asked permission whom I have refused. The graduates often ask the privilege of coming to review their studies, especially mathematics, with me. This year the pupils need an Algebra, but there is not one word written in Pwo Karen. It will not be a difficult task to translate, day by day, for them, from my English books, but the examples must be written for them to solve. It is difficult to have the girls remain in school as long as we desire, but we try to teach them how to make homes comfortable and happy, and to keep themselves neat and clean. I should be pleased to show you their pleasant homes, and the bright baby faces belonging to one or two of the older girls who have been married. Their good works repay me for all I have done for them, and give me hope for the future. The reward seems too great for the imperfect instruction given.

COMMENTS OF VISITORS.

I have a fine school, unless I am too partial a judge; but we have had distinguished visitors during the past term, and they, too, have spoken well of our order and industry. The Director of public instruction took us by surprise one day, but expressed himself well pleased with our progress. The Bishop of Calcutta also paid us a short visit, and seemed much interested to hear and see our Christian Karens. Our attainments are not great, but we are laying the foundation for better things. Considering the homes from which the scholars are taken, three months' instruction makes great changes. The visitors spoke of their neat clothing, which are of the cheapest cotton and print, but made carefully, with little collars of their own work.

FESTIVAL CUSTOM.

Last night was a Burman festival, and we went to the riverside to watch the little lamps sent down. Multitudes of tiny tapers are lighted and set afloat on the water; the tide carries

them down, and for an hour the whole surface of the river is blazing as with stars. Lamps are everywhere on invisible supports, among the trees, and around the pagodas and houses. It was a very pretty sight.

Extracts of Letters from MISS LE FEVRE.

WORK AMONG BURMANS.

The school for Burmans is progressing quietly, but with evident improvement, both in study and attendance. The whole number for the year has been fifty, but our daily roll has had but twenty-six names at most. Greater success has attended our efforts than in any previous work for Burman girls. Not long since, a heathen father came to ask me to take his two little daughters to educate. This is the first offer we have had, but when once the way is open, and the thing becomes understood by these wild people, we may hope for more. We have no children of Christian families that can come as boarders, as they are generally too young. Two or three little East Indian girls wish to come to my school; they will form a little class by themselves, and are able to pay a small tuition fee.

CHINA—Peking.

Extracts of Letters from MISS NORTH.

CONTINUED SUCCESS IN STUDY.

I AM making greater progress than before, in Chinese conversation, as I hear many Christian Chinese men preach, and also, I talk daily to many in advance of me, in this difficult language. I have commenced my favorite plan of translating stories, which is a most profitable and improving exercise. I have taken "Kardoo" as my first book, finding nothing more suitable for the purpose. I have translated half of it already, and know the manuscript will be useful for our school, and sometime I may be able to do something that will be fit to print. If my life should be spared, it will be my delight to prepare some of the best stories our country can

afford, for the benefit of the women and children, for there is a great scarcity of such literature.

FIRST FRUITS IN PEKING SCHOOL.

Our little girls are progressing ; they show their human nature and their heathen training, more or less, but I believe they are learning. I think the spirit seems to be working in the heart of one of them, and it only wants the prayer of strong faith to lead them all to Jesus. Oh, for more faith and more wisdom !

I am feeling very happy about our little scholars, for I think two, if not three, of them, have become Christians. Last evening the oldest one, of her own accord, took her turn in prayer in our little meeting. I scarcely thought she would have the courage. I think the friends who have supported them at home need not feel their prayers for China have been in vain. The system of rewards I mentioned as arranging for them has worked wonders. I use them for their daily and Sabbath lessons. Some bright chromo pictures, and the pretty little cards with Scripture texts on them, which a friend gave me, are very attractive. I think they will not only be useful in day-school, but may be a means of enticing people to attend our Sabbath-school.

SEARCH FOR HEALTH.

I have returned from the hills, where I have been trying to get rest and strength for my loved work. I should like to be able to say that I am greatly improved in health, but the unusual amount of rain made the house where we stayed very damp, so that, with all my precautions, I could not avoid taking cold. I was very kindly cared for in my weakness, and learned to love very much the dear friends I was with. On our way from the hills we had to spend the Sabbath at a Chinese inn, which was very opportune for me, as the cart-ride, for one day, wearied me excessively. Since my return home, a severe cold culminated in an attack of acute bronchitis, but I hope now to be stronger than for some time past. For the last two nights I have slept without being interrupted by a fit of coughing ; a rare luxury of late.

I have again begun the women's meeting at the old place, and when I could not attend it, have sent a native Christian woman and one of the older scholars to assist.

JAPAN—Yokohama.*Extracts of Letters from MRS. PRUYN.*

PLANS OF USEFULNESS.

ONE of the great blessings we have had, is in the conversion of two of our servants, both of whom have been with us since we first commenced housekeeping, and in whom we have been most deeply interested. I have always felt that they were God's special gift to us, for while we hear of trouble and dishonesty on every side, we are spared everything of the kind. I am satisfied that the influence of Too-ki-chi, our excellent table-boy, and his interest and identity with our work, has been the cause of the honesty and propriety of the others. He is about twenty-five years old; has a wife and little child. He is naturally intelligent and quick to learn, but has not had much education. Miss Guthrie and Miss Crosby have given him regular instruction from the beginning, and from his eagerness and aptness to learn, and especially from his absorbing interest in the Bible, we have strong hopes that God will call him to the work of preaching among his people. He has learned to read and speak English very well, and is of the greatest service to us as interpreter. It seems to us, clearly, that it is God's will to have Too-ki-chi prepare to become a minister or evangelist. He has many traits that are requisite for such a vocation, and since it seems so clear that the Master wants him, I cannot hesitate a moment to give him up, although God could not ask me for a greater sacrifice in connection with this work. Too-ki-chi will commence school the first of October, and his progress there will determine, after a time, whether he shall pursue a regular theological course, or only go so far as to fit him for a teacher or evangelist. I have not yet any one engaged to fill his place, but, as I resign him to the Lord, I am trusting Him to provide another servant to be a help and comfort to us, and whom we may, in return, be instrumental in leading to Jesus. His schooling will cost four dollars a month for the present, but we are hoping that the Missionaries will soon perfect some plan for the

gratuitous education of any such young men. I cannot express how much all these circumstances rejoice my heart. It seems such a blessed thing to have this dear boy, our first servant, thus converted and consecrated to the service of our precious Master. What may we not meet in glory as the results of his conversion? I love to anticipate that time, and to think of the songs of praise and adoring gratitude that will go up from our hearts and voices, for the grace that made this "Home" the channel of rich blessing to multitudes of souls. The servants have been accustomed to having prayers in the morning, but as Too-ki-chi must be in school at half-past eight o'clock, and of course could not be present, I proposed they should change the hour to the evening. The plan works well, for all feel at leisure then, and can sit and talk together over the Scripture read, and it gives all the servants the opportunity of hearing explanations in their own language from him.

MISSIONARY CONCERT OF PRAYER.

Some weeks ago Rev. Mr. Syle suggested, at one of our Sabbath evening meetings, that as they had assumed a destined and marked character, and as so many of those who attended were not directly engaged in missionary work, it might be a profitable thing for the missionaries to commence holding an old-fashioned "Concert of Prayer for Missions." The proposition was very warmly responded to by all the missionaries present. It was agreed, at my suggestion, that such a meeting be held at the houses of all the resident missionaries in alphabetical order. Accordingly, the meeting was inaugurated that evening at Rev. Mr. Ballagh's, about thirty missionaries being present. How I wish some cold and doubtful unbelievers in missions could have been there! Mr. Ballagh read a paper on the "History of Protestant Missions in Japan," and a more intensely interesting and instructive article could never have been written. A unanimous request was made for its publication, and, as printing is enormously high here, it was thought best to send it to America. Mr. Ballagh showed the marvelous development of the work, from the very small beginning, when two of the first missionaries, feeling that Japan was hopelessly shut up against the introduction of Christianity, had

left this country and gone to China. Now, missionaries from China were coming in numbers to Japan, as the far more promising field of labor.

TOUR OF PREACHING.

I have heard some intelligence that rejoices my heart, from the elders of the native churches in Yokohama, who have just called here. They cannot speak a word of English, but I called upon one of the Japanese young ladies living with us, and enjoyed a delightful conversation. They came to tell me that they are just starting for a preaching tour in the country. To realize all this means is impossible for any one not living here, but you can get some idea of the interest we must take in it, when you know it is the first effort to carry Protestant Christianity into the interior of this Empire, nearly *three thousand years old*. I told them I could do nothing but praise God that He had inclined them to go, and also pray constantly for His presence and power to abide with them. They said that was what they came to ask for ; they felt that all their success depended on God's blessing. These are the waves of gladness that are breaking over these fair isles, and that will surely bring the ocean of God's love to them.

PROSPECTS OF THE SCHOOL.

The school is filling up rapidly, and all the scholars seem so happy to come back. We have the addition of two little Eurasian girls from Hiogo, and also a little native girl whose parents are both Christians. They are exceedingly anxious to have her instructed, and are willing to give her to us for the sake of the advantage it will be to her.

Extracts of Letters from MRS. PIERSON.

VISITING NATIVES.

There is no part of my work more pleasant than that of visiting, and I believe it to be profitable to the Japanese. It carries to their homes the light of a foreign civilization ; they hear the name

of Jesus, and of His sacrifice; it brings them into more direct sympathy with myself, and possesses many other advantages. One of my scholars has an uncle who was very sick. One day, on my round, I felt drawn toward the place, although I had never seen the patient. Carrying a dish of corn-starch and mustard wherewith to tempt his appetite, for the Japanese live poorly, the coolies conveyed me safely down the hill. The people whom I visited are not poor. They occupy a large house, half of which was devoted to the uncle's use. Upon entering his room it seemed very dark, being a long apartment with no glass windows, like ours. At one end of this apartment was an image, called the "God of Health," before whose stolid and hideous face candles were burning. A large number of Japanese were gathered about the sick man, who sat upright on his pallet on the floor. His only nourishment, as prescribed by the doctor, was milk. He tasted the corn-starch cautiously, with his eyes fixed on me, as if it might have been my intention to poison him, but he smacked his lips with a peculiar intonation, and said, "I like it." I talked with him a little while, ascertaining that he is intelligent, but true wisdom was hidden from him. With the old heathen it is very difficult to converse upon religion; they are so obtuse and obdurate. But I rejoice every day that enlightenment and conviction are the prerogatives of Omnipotence.

A YOUNG GIRL IN PERIL.

There is one young girl in my school, about whom I am deeply exercised. She is exceedingly interesting in countenance and manner. Her father and mother are not poor, for they own a large tea-house, and at present she is serving in it. Tea-houses are sinks of vice and iniquity. She seems very tender on religious subjects. Yesterday, during the Sunday-school, her eyes were full of tears, and her manner indicated plainly that she is not hardened, and that her heart has been touched by holy influence. Oh! I want her to come to Jesus. My heart is intensely burdened for the souls of these young girls. Some are being taught by the Spirit. I bless Jesus for his saving grace. Pray for that young

girl, for if the Lord Jesus does not snatch these precious souls from the tempter, how deeply they will sink. May we have souls for our crown of rejoicing, and may the Holy Spirit help us to work for the perishing.

DIFFICULTIES TO OVERCOME.

We are most thankful for the charming weather which dawned upon us yesterday. While writing this, the clear, full moon is shining in the heavens, undimmed by a cloud. I am the only foreigner about the premises, the other ladies having gone to the Monthly Missionary Concert of Prayer, this being the first meeting of the kind. I did not go, because four women servants read the Japanese Bible to me every evening; and when my duties are accomplished for the day, I am rather weary. Our school is very encouraging; nearly all the old scholars have returned, although some have removed to other cities. It is delightful to see their eagerness and faithfulness. Some walk two and a half or three miles, and no storm deters them from appearing in their places. They have a great deal to contend with—delicate constitutions, weak eyes, inherited fickleness, and many other opposing influences; but they find the Bible so attractive, so new and beautiful in its Divine inspiration, that they long for it. Their poor, weary souls have so long and so far wandered, that they clasp hands with the Truth, and bask in its invigorating beams.

I think one great reason of our success is your liberality in providing for all its departments of the work. No one across the Pacific can have any idea of the real magnitude of our work in its various branches; in order to maintain its dignity and position, the appointments must be commensurate with its magnitude. Our home, its surroundings, our neat little school-house, and everything connected therewith, correspond with the spirit which we wish to illustrate. I think the Japanese appreciate this. They are shrewd, and perceive deficiencies when they exist. They are as ready to acknowledge the superiority of a system benevolent, elevating, and generous. It awakens their respect, invites their sympathy, inspires love, and draws them irresistibly. Will you not, too, be encouraged and strengthened to know, as almoners

of the Father's bounty, you have laid the foundation of this work in jewels, gold and silver, which we believe will abide the test of fire. It is a thought full of encouragement and strength, that you are all praying for us, and for the conversion of these souls. Never forget the young girls of this land, especially in our "Home" and school, in your prayers.

Extracts of Letters from MISS CROSBY.

SCHOOL ENTERTAINMENT.

During the heat of summer, we find it absolutely necessary to have a vacation. The weather for a time is very oppressive, and it would not be wise to continue the school, for many of the children come from a distance. Yesterday, we had a little party for the scholars, and there were about fifty present. They certainly appeared to have a good time, playing games on the grass. The entertainment was a very simple one, consisting principally of Japanese cakes and candies, of which a great variety can be bought in their little confectionery shops. Many kinds of fruit are now ripe, but though fine-looking, are to us very insipid, compared with what we have at home. The peaches and plums, for instance, hardly deserve their names, though occasionally we find some good ones. The difference is owing to the want of proper cultivation, and also to the fact that the fruit is picked long before it is ripe. The natives seem to prefer it in that condition, and eat it when very hard.

It occurs to me, that this is a very good illustration of the relation of this people to the Gospel. Though they seem satisfied with their belief, while they know nothing better, yet, when the Gospel is presented to them, and they begin to see how infinitely superior it is to their own systems of error, they will readily receive it, as they would some fine, luscious fruit, in place of the hard, inferior kind, with which they are now satisfied.

RELIGIOUS HOPES OF OUR SCHOLARS.

This has been indeed the case with many among them, while others are dilligently reading God's word, and earnestly

searching after the truth. As they are honest seekers, we feel that their search shall not be in vain, but that they shall eat of that tree of life whose leaves are "for the healing of the nations." Some of our own dear scholars are among those who have publicly professed their faith in Christ, and have been received by baptism into the little native church, which now numbers over fifty members. More of our pupils are greatly interested, and I believe are "not far from the Kingdom of Heaven." Will you not pray for them and for us, that we may be very faithful and earnest in pointing these perishing ones to Jesus; and for them, that they may speedily find that Saviour, and be enabled to "show forth the praises of Him who hath called them out of darkness into his marvellous light."

Extracts of Letters from MRS. BENTON.

SAFE VOYAGE.

We had a remarkably smooth voyage for this time of year. We felt that a loving Father was hearing and answering prayer in our behalf. We were favored with a large and delightful company of missionaries, nineteen in all, five children of missionaries, and a pastor from Chicago. We had daily worship in the lower saloon, preaching Sabbath mornings, and several prayer-meetings. Eight of these persons were of the "Chinese Inland Mission," from England. There was some opportunity to witness for Christ on the steamer, and I hope it will bear fruit.

IMPRESSIONS OF THE MISSION.

We reached the "Home" on the Sabbath, at two P. M., and after dinner visited the Sunday-school. In the evening we had a most precious meeting; there were such testimonials from officers in the navy, sailors and others, to the benefits of these meetings, to themselves and others, that I was led to exclaim, in the words of the Queen of Sheba, "It was a true report I heard in mine own land; and behold, the half was not told me." I could not restrain tears of joy and thanksgiving to the Lord for His wonderful blessings upon this work. It is manifested in so many ways, I feel it is quite impossible to make you realize what a wonderful mission is being

accomplished here by the indefatigable efforts of these consecrated women, leaning wholly upon the Lord for his guidance and blessing. The children are a credit to their care-takers. They seem very happy, fond of school, and of play, but are not noisy. They are so orderly at school, at prayers, and at the table, they have already won my heart. Most of them are dear little creatures, for even those who are eighteen and nineteen are very small.

If the tears came again and again, on the first day for joy, they came even more freely on the second day for sorrow. Mrs. Pruyne came to me with a sad face, saying, "I have had such a trying time. A poor woman has been urging me, with tears, to take three of her children. She is in most distressing circumstances. Her husband is a wretched drunkard, and they are turned out of their house for want of rent. The woman can work and care for the youngest child, if the others were safe out of the father's reach." These ladies all look worn, but the hardest, saddest part of their work is to refuse those who want to come here, and who would be benefited by it. I do not intend to plead with you for funds to enlarge, but I do expect to plead with our dear Lord and his people for means, to the extent of ability that He gives me.

I feel it is but justice to the ladies here, whose beautiful devotion to Christ and His cause has already made me love them, to speak of the simplicity of the "Home" and its arrangements. The furniture you sent them, plain as it is, is the best they have. My couch, in America, cost more than all the furniture in my room here, and yet, I never dreamed of living extravagantly. The arrangement of the rooms with pictures and flowers (all gifts) shows cultivated taste, and as the Japanese are very fond of the beautiful, your "Home" could never have had the influence it now possesses had it been otherwise.

GREECE—Athens.

Extracts of Letters from MISS KYLE.

REMOVAL AND OPENING OF SCHOOL.

I WRITE from the new house to which I came last Saturday, the thirteenth of September, and began school Monday, in such a state

of preparation as you can imagine. Friday, the occupant in the upper part of the house gave me three rooms, into which I moved my furniture. We expected to sleep on the floor that night, but a kind friend took five of us home, and made us very comfortable. The lower part of the house, which is occupied mainly by the school, was in a bad condition, and as fast as a room was emptied, I put in people to clean it; so that, although the last load of the former occupants did not leave till the middle of the afternoon, I had that floor ready for the school before dark. Sunday morning, suspecting that I had forgotten to make provision for Sunday dinner, another kind friend came round with a boy and a basket. We were very tired, but we went up to the house of God with thankful hearts. Mr. Kazacas preached a very fine sermon from the words, "In the world ye shall have tribulation, etc." I felt the tribulation was of little consequence, if we could only gain the victory "which overcometh the world." Monday, I waited for my pupils, and thirty-nine came. The Greek master thinks it an excellent beginning for the season. I have now forty-six, and know of a good many more scholars. At present I have only two boarders, but in October hope to have one of my last year's boarders, and another young girl from the provinces.

WHEN it is announced that from the four hundred millions of Chinese, some eight or ten thousand persons at most have become Christians, the small number of converts is ridiculed as not worthy to be called a success. Yet surely, in one sense, the very fact of the scarcity of Christians amidst such a teeming heathen population is a more convincing proof of the power of the gospel, than wide-spread conversions and a popular movement toward Christianity would have supplied. To belong to the religion of a minority requires surely sincerity of conviction, which would not be so obviously necessary, were Christianity popular and conspicuous, instead of being despised and obscure, in China.—*Church Missionary Magazine.*

Reports of Bible Readers and Schools.

BURMAH—Maulmain.

Extracts of Letters from MISS HASWELL.

TO-MORROW I shall attend the marriage of one of my pupils, who completed her three years in the school a few months since, and went to live in a pastor's family at Kamahuib. The Mission School teacher there, an uncommonly fine young man, and a true Christian, met her, and both took a strange liking for each other. No sooner was Mai Goon engaged, than another Christian man, a teacher from Rangoon, became fascinated with another of my daughters, and yesterday I gave my consent to the engagement. A third, who is now teaching, has been for some time engaged to a Christian lad at Bassein. In all three cases, the men have behaved in such a manly, honorable way, that it has gone far to make me feel they were good enough for my girls. My day-schools are prospering greatly. I have now over two hundred girls in my schools in town, and twenty-four in one village twenty miles south of here. Eight of my graduates are teaching; one in Savoy, another with Miss Le Fevre in Bassein, and the rest here in Maulmain. Four are in service, and doing well; three support themselves at home, and three others are dependent on their parents. Only one of the heathen girls who have left school, has returned to idolatry.

We have been greatly cheered by the conversion of several of the members of our English Sunday-school. One is a young man of great promise, and for whom many prayers have been offered. For months he has been a Christian, but could not make up his mind to endure the ridicule which baptism would surely entail. But the grace of God triumphed, and he came before the Church and told us in such a way of what God had done for his soul, as melted every heart. After he had related his experience, a lovely young girl of my Sunday-school class followed. Then,

three young girls, daughters of Christian parents, in child-like, but dear words, spoke of their hope in Christ. I should say, that the experience of all the candidates, save the young man, were written as letters to me, and read by my brother. That same day, a young girl, who was formerly a member of the church, but was excluded, wrote me a letter, so earnest in its expression of repentance and anxiety again to be admitted to the church, that when it was read, some of the calmest, most self-possessed men, broke down and wept. It was a good day to us. This week, a number of others who have been hesitating for a long time have made known to us their desire to unite openly with the people of God. Three will be baptized a fortnight from this day, and I trust the time is not far off, when the others will find peace in believing, and also have courage to confess Christ before men.

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BURMAH—Rangoon.

Extracts of Letters from REV. MR. BENNETT.

MY wife has been more or less successful in her desires for the education of Burmese women, and since we arrived home in Rangoon, she has been successful in starting one school in a village near our house, where some twenty girls have learned, or are learning to read. These come to her on Saturdays, and then are examined in what they know, and oral instruction is also given them. I am happy to say this school has been very successful, and promises much good. It is a day-school, taught by a Christian Burmese woman, as well qualified as any, perhaps, for her work. She has succeeded in starting another school for girls, some miles away, in a jungle village, where a few Christians live, and, as last heard from, there were fourteen or fifteen girls. Another school has been commenced at a large village, with a population of over five thousand people, where from eight to ten girls were learning to read. The numbers in these schools may seem small, but when we remember that there have been no schools for these

children heretofore, and the apathy as well as dislike of the people to have women learn to read, we cannot but think it is a promise of much good to result in the future. A generation hence, we hope some of these girls will become teachers to other children.

We are encouraged, and rejoice in the fact, that there has been quite a change in the feelings of many natives on the subject of the education of women, and that there are, at the present time, several hundreds of Burmese girls in the various schools in Rangoon. We can remember the time, only forty years ago, when there was only one or two Burmese women who could read in their own language. The efforts of government to impart a secular education to the women, may have something to do in the present apparent waking-up on the subject of female education. When they can read, they will not, of course, be confined to secular school books, but can also, if they will, become somewhat acquainted with the history of One who came to this world for the redemption of its lost inhabitants.

SMYRNA.

THE Misses Siragianian write from Smyrna that their school of ninety children is now prospering. But, during the summer vacation, when they had hoped to have written full details of their school and Bible reading, they had been visited with an unwonted season of illness. Several of the orphans supported by us suffered from epidemic attacks, and one was brought very low with typhoid fever. Miss Oba Siragianian was also taken sick, but all are now recovered or happily convalescent; and, thanks to our Heavenly Father, not one is missing in that happy family circle. The box, long and anxiously waited for, arrived at last, and gave, of course, great joy. Helen De Witt is wearing a dress sent her by her supporters, most gratefully. The letter from the child that made it especially delighted her, and she kissed it again and again. She is very thankful for all that was sent her. All the orphans

are most grateful for their portion in the generous box from over the sea.

SYRIA—Beirut.*Extracts of Letters from MISS TAYLOR.*

TO-DAY I have just heard of one of my old scholars standing fast by the Truth. She is married, and her husband will not allow her to visit us. She continues to read the Bible, and hides it in her clothes. I trust this is not the only case where the seed has fallen into prepared soil. The whole work is one of faith on your part and mine. It is enough, we are told, to sow in faith, and we shall reap the same. During these last few weeks, I have had very interesting visits from some of my old scholars, and several parents of the children have called to express their gratification for all the care and toil we take with them. The attendance of the girls continues steadily between fifty and sixty daily. The girls in the house are almost all that I could desire. I found three the other night alone, kneeling by the side of their bed, two Druse girls and a Moslem, whose name is Fatima. They seemed to be ashamed to be found so engaged, and the Moslem girl stood up and said, "she was praying." I asked, "For what?" She answered, "For a new heart for myself and brother." Kradge said "she was praying for strength and an understanding heart." Fatima, the youngest, so like a child, said "she was waiting until the others had finished, and they would teach her." When the little boy goes home, he carries the order of the school with him. Before he eats, he asks those present to fold their hands, and then repeats his little verse: "God is love," or, "My grace is sufficient." Then he asks the blessing, which he has learned by hearing the girls, and sometimes finishes by repeating the Lord's Prayer.

Home Department.

Fall Meeting.

A MEETING of the Society was held in the Conference room of the Church of the Pilgrims, Brooklyn, Nov. 20th, Rev. Dr. Carroll presiding. Several interesting extracts were read from letters recently received from India, Japan and Athens, with regard to the success and progress of the mission work of the Society. Rev. Mr. Thomas, lately returned from his field of labor in Northern India, then addressed the meeting, giving a sad picture of the deplorable and degrading character of heathenism, in refutation of the objection so often made to the work of Foreign Missions. His observance and experience of twelve years led him to think that, if these objectors had but the opportunity of seeing the crimes committed by men under the sanction of their deities, they could not fail to be deeply impressed with the awfulness of heathenism. Having often been asked since his return, "Why spend your life in a heathen land, when there is so much crime and wickedness here?" he acknowledged it was painful to think it should be so in this land of Gospel light. But here the wicked were in the minority, while in India, with its two hundred and forty millions, the large majority were idolaters. He illustrated this by a shipwreck, where the vessel, having divided, on the right, few souls were seen, yet many life-boats going to their rescue; while, on the left, where the majority of the passengers gathered, there were only a few boats. If asked in which direction shall I put out my life-boat, he would answer, "Where there are fewest boats, yet the most need."

In detailing the work in his own field, Mr. Thomas spoke of the medical department under Miss Swayne, of the Orphanage and Reformatory, all as exerting a powerful influence on the minds of the native women. He referred to the similar institutions established by this Society, expressed a deep interest in its work, and,

while congratulating the members on the success of their efforts, he hoped they might be still more largely increased.

Dr. Carroll added a few words of cheer and encouragement, and closed, saying, "Mr. Thomas spoke of an entertainment given by a native prince, and of the honor conferred on a lady by inviting her to sit at his right hand. He told us 'this was an anomaly in this man's religion.' My heart spiritualizes this incident, and looks forward to the time when you all shall sit on the right hand of the Prince of Peace at the banquet of Heaven, and as your reward, shall hear Him say, 'Well done, good and faithful servants.'"

J. A.

One Friend Less.

"How grows in Paradise our store!" This line, the solace to many a quivering heart, rose to our lips as we read, a few weeks ago, the brief announcement of the death of one of our warmest friends—Mrs. C. L. Mitchell, of Brooklyn. When we recall all the consecration she felt for the great cause of missions; her untiring devotion from its foundation, even to the last night of her life, to the interests of our dear society; how faithfully she labored for its best good, even amid sickness; and how wise were her counsels in every emergency, we cry, Alas!—for sad indeed is her loss. We cannot forget, when we first thought of purchasing our "Mission Home" in Calcutta, how untiringly she labored to infuse zeal into the Committee of Brooklyn, and with what enthusiasm she raised means, while deepening everywhere the interest in our loved zenana work.

May it be permitted her to rejoice in the heavenly home, even now, over many a ransomed soul redeemed through the humble instrumentality of our own mission work. Then will she feel the depths of that great promise, so dear to working hearts: "Whatsoever ye sow, that also shall ye reap."

Kind Words from an Outsider.

REV. E. W. SYLE, a warm friend of our Society from its commencement, and now a resident in Japan, writes thus, in a private letter: "Your establishment here is a real Christian Home to all who visit this port, and not least to the sailors, among whom a movement for good seems to have commenced. The 'Home' is also growing an important one, and Mrs. Pruyn has been particularly happy in securing the property where it is situated. But the best cultivation is that of the native Japanese, who flock to the schools. In all respects it is a 'garden of the Lord,' and may it so continue to flourish."

Society Meetings.

OWING to the custom, which has become a part of our city life, to spend one-third of the year in the country, the work of all organizations necessarily must be crowded into the winter months. For this reason we have decided to hold one meeting in November, our Anniversary, and another meeting in April. Our anniversary will be held the 21st of this month in the Church, corner of Fifth avenue and 29th street, New York, at two o'clock, P. M. We cordially invite every friend of our Society to be present, and there be stimulated for hearty work during another year.

Kind Favors.

THE Treasurer of the Chicago Branch, Mrs. O. F. Avery, has sent a statement of the contents of a box forwarded to Mrs. Pruyn, October 21, for the "Christmas Bazar," valued at two hundred and fifteen dollars. She also acknowledges our obligations to the "American Express Company" and the "Pacific Mail Steamship Company" for free transportation of the box to Japan.

Missionary Link.

WE desire to give notice to our subscribers that for the year 1874, and for the future, the LINK will be sent to them *at their own expense in postage*. We have come to this decision in consideration of the increased cost of publishing the LINK, since the addition of twelve pages to the former number, whereas no corresponding addition has been made to the subscription price.

The rate of postage, authorized by the Post-office Department, is six cents a year on each copy, to be prepaid, for not less than six months, at the office of delivery.

Acknowledgments.

As the statement in this number, of money and other gifts received, closes December 1st, the remainder of all receipts until the close of the year 1873, will be acknowledged in the "Annual Report," immediately following the Treasurer's regular Report.

Ancestral Worship of the Chinese.

THROUGH Miss Douw, our missionary in China, we are indebted for some extracts from Rev. Mr. Yates' papers on the ancestral worship of the Chinese.

"Ancestral worship, or the worship of the dead, has not hitherto been regarded as a system of religion, but merely as a commendable reverence for parents or filial piety.

"The Chinese believe in the existence of two worlds—one China, the world of light, the other, the world of darkness—in which men live after death. They conceive that the denizens of the latter world stand in constant need of the same kind of comforts that they enjoyed in their former state of existence. As the dead have become invisible, everything designed for their use must be rendered invisible; hence it is burned. They believe that those in the

dark can see their friends in the light, and that it is in their power to return, in an invisible form, to afflict or reward them, according to their fidelity in making the necessary offerings for their comfort in the spirit world. They believe that the ancestors who are neglected by their relations, as well as those whose families are extinct, are consigned to a state of beggary, and, in order to find comfort, are forced to take a position with the multitudes who die at sea, in war, or in foreign lands, who, in consequence of their burial places not being known, are entirely dependent upon public charity. It is the presentation of offerings to these, that I denominate the worship of the dead, by way of distinguishing this class from those whose graves are known and who have relatives to sacrifice to them. It is supposed that these neglected spirits, in attempting to avenge themselves, prey upon those in the world of light, who are in no way responsible for their forlorn condition. Hence the Chinese believe that nearly all the sickness and other ills to which flesh is heir, are inflicted by these unfortunate spirits, or by the ancestors of those who are unfaithful.

“The Chinese believe that a man has three souls; one in the head, one in the chest, and one in the lower extremities. At death, one of the souls takes its position with the ancestral tablet, one with the corpse, and one goes into the world of darkness for trial and punishment. The ancestral tablet is a bit of board, resting in a pedestal, upon which is written the name, birth and death of the deceased. Those of the wealthy or distinguished are usually gilded and highly ornamented. These tablets are placed on a table that occupies a position against the screen in front of the back hall door. Those who are able to maintain an ancestral hall usually place them there, with some responsible person to take charge. The Chinese believe in the immortality of the soul, and in a certain kind of rewards and punishments. The rewards they most desire are two-fold: the first is, to be exempted from punishment; the second is, according to their ideas of metempsychosis, to be promoted in their next advent into the world of light, to a more honorable position, or to one of greater wealth. The punishments are a reflection of the Chinese criminal code, with some embellishments, and are of the most brutal character.”

Mission-Band Department.

Wedding Invitation.

(Com. by Phila. Branch.)

ONE day we had an invitation to attend the marriage of a little Hindoo pupil, a pretty child, ten or eleven years of age. As the ceremony was to begin at one o'clock, A. M., we could not think of witnessing it; but just at dusk we went to the house, for a short time, to see the preparations. On the veranda outside were seated the musicians, who looked very picturesque in their white and scarlet turbans. Passing through a narrow entrance, we came to the large outer court, which had a roof of bamboo and mat for the occasion; on the ground were spread mats and pieces of bright-colored carpet, and all about were quilts, called here "roseas," and round pillows, on which many Babus were reclining. Passing quickly through this court and another passage-way, we came to the women's court. Here all was confusion: servants were busy preparing sweetmeats; crowds of children and young women were going about, all talking at once; some covered with jewels, some just in the act of adorning themselves, and others who had not begun the process. They gave us a warm and rather noisy welcome, brought a large wooden seat for us, and sitting down, we asked for the bride. She very soon came; her face had some very curious paint marks on it, but she was not yet arrayed in her bridal apparel. One of her brothers, a young man, told us that when she was dressed, we would not be able to see her body on account of the jewels. We gave her the presents we had for her; a Bible and a picture-book. She seemed quite pleased, and, although willing to let any one examine her picture-book, clung to her Bible. I fancy she

feared some one might take it away from her, and I feared too, when I saw her father, and the young man I suppose to be her brother, go and look at it rather critically. She still had it when we came away, and I hope and pray it may become a household treasure to the young people. The married women were mainly up-stairs, and we did not go up, as they contented themselves by peeping at us through the wooden grating. After half an hour we wished to come away; they urged us to stay, if only to catch a glimpse of the bridegroom, who they assured us would come by ten o'clock, but we were too tired to remain; besides, the horrid din made by the musical instruments had begun, and we were anxious to escape from it. Before we left, they saturated our handkerchiefs with rose water, and gave us more sparingly of "ottar of rose." A servant followed us to our gharry with a saucer of sweetmeats for each one, which we brought home to the children in the orphanage.

In the morning I had attended the quiet wedding of one of our Christian teachers, and I thought the contrast told much in favor of the Christian wedding.

M. C. LATHROP.

Little Teacher.

I WAS much pleased with Jenny McGraw, one of our little orphans in Calcutta, a few days ago, when she was out teaching with me. I said to her, "Jenny, I am going to pay you for going to our zenanas as an interpreter for us, as I do some of the other older girls." She quickly replied: "No, I do not wish to take it, for I love to teach the poor women about Jesus, without being paid for it." I knew of a book the child had wanted, so I sent it to her, telling her I had thus used the money I should otherwise have given to her. I believe Jenny is a true Christian, and never see the least reason to doubt it. The matron of the Foundling Asylum tells

me, if she wants any girl for a place of trust, she is always sure of Jenny, as she is so perfectly truthful and reliable.

M. C. L.

Missionary Flower.

FROM an English clergyman we have the following story, which may, perhaps, serve as a help to some who are trying to do good :

“A little boy, of seven years of age, in my parish, came home from a juvenile missionary meeting, determined to put in practice what he had heard. ‘Mother,’ said he, ‘Mr. B—— told us about missionary trees. I wish you would give me a missionary tree!’ ‘I haven’t any, my boy,’ said his mother, who lived in a small cottage in a narrow alley in a large town. ‘Oh, yes, mother—there!’ said the boy, pointing to a fuchsia in the window. ‘Very well, you shall have it,’ was the reply. His face beaming with hope, the little boy went around to the neighbors, and begged for all the old flower-pots, broken jugs, handleless mugs and cups; cut slips off the fuchsia and planted them.

“As town boys are not very skilful gardeners, I dare say he lost a great many, but he reared enough to sell for the twelve shillings which was found in his missionary box at the next juvenile meeting. ‘Where there’s a will, there’s a way.’”

A Pleasant Surprise.

IN one of our crowded cities live the children of a warm friend, whose Christmas festival is always shared by the poor and needy. This year they have sent a trunk-full of beautiful and tasteful toys, in every variety, to the little invalid children of our “Hospital” in Calcutta, whose eyes have never been delighted with such attractions. Will not the Christmas of these little sufferers be the happiest they have ever spent?

NEW LIFE MEMBERS.

- Miss Nancy Irwin Carey, by Mission Band, "Little Women," Baltimore, Maryland.
 Mrs. George C. Ludlow, by Collection of Miss E. S. Voorhees, New Brunswick, N. J.
 Miss M. A. Sutton, by "Judson Band," Piscataway, N. J.
 Rev. James F. Brown, by Mission Band, "The Cheerful Workers," Piscataway, N. J.
 Miss Eliza France, " " " " " "
 Miss Belle Stelle, " " " " " "
 Miss Annie E. Stelle, " " " " " "
 Miss Cornelia I. Voorhees, by Mrs. Hannah Ireland, New York.
 Mrs. Stephen Griggs, New York.
 Mrs. Charles A. Miller, by Mrs. D. J. Ely, New York.
 Mrs. Louisa H. Smith, by Mission Band, "Cheerful Workers," Sunday-school of Philips Church, Boston, Mass.
 Miss Fannie W. Dawson, by Mission Band, "Cheerful Workers," Sunday-school of Philips Church, Boston, Mass.
 Mrs. Mary J. Perkins, by Mission Band, "Prairie Gleaners," Galesburg, Ill.

MISSION BANDS.

- "Rhinebeck Gleaners," Mrs. A. P. Peake, Rhinebeck, N. Y.
 "Sea Bright" Mission Band, Sea Bright, N. J., organized by Mrs. B. B. Atterbury; Miss Wall, Treasurer.
 "Jo-te-rin-gun Band," Galesburg, Ill.; Mrs. Edward Ward, Superintendent.

RECEIPTS of the Woman's Union Missionary Society, from October 1st to December 1st, 1873.

Branch Societies & Mission Bands.**NEW YORK.****CANADA.**

Kingston, Ontario, "Evy Hamilton Band," per Mrs. C. Hamilton, for support of Evy Hamilton in Smyrna \$20 00

MASSACHUSETTS.

Boston, "Boston Branch," Mrs. H. Johnson, Treas. (See items below).....\$88 99

CONNECTICUT.

N. Canaan, "Flowing Stream" Mission Band, per Mrs. J. R. Fuller... 20 00
 Norwalk, "Calcutta Band," per Miss E. G. Platt, for "Hannah," in Calcutta, 75, for Japan, 50.....125 00
 \$145 00

Albany, "Albany Branch," Mrs. F. Townsend, Treas. (See items below)..... 308 50
 Bridge Hampton, L. I., "D. M. Miller Memorial Band," per Mrs. H. M. Hedges, for "Peking Home,".... 10 00
 Brooklyn, "Bethany Chapel Miss. Band," E. W. Whelpley, Esq., Treas., for support of "Poornoo," in Calcutta..... 40 00
 "Zenana Band," of St. Peter's Ch., for support of Miss Brittan..... 191 00
 "Dawning Light Mission Band," per Mrs. Joseph Kimball... 106 50
 Canandaigua, "Allie Antis Band," for "Allie Antis," Smyrna, Miss Kattie M. Antis, Treas..... 75 00
 Great Neck, L. I., "Lillie Band," per Mrs. Wm. Post 32 00
 Ithaca, "Mary Louise in mem. M. Band," Miss Jane L. Hardy, Manager, towards Miss Ward's salary, Episcopal Church, per S. B. Turner, 108, Congregational Church, per Mrs. C. F. Woodruff, 41, per

Mrs. E. J. Morgan, 12.50, per Miss H. Thompson, 43, per Miss M. L. Peters, 23, Presbyterian Church, per Mrs. Cowles, 8.50, per Mrs. G. R. Williams, 23, per R. B. Williams, 101.50, per Miss H. N. Williams, 47.50, per Miss J. L. Hardy, 36.....	444 00
New York, "Young Ladies' Bible-Class of 34th St. Reformed Ch.," in gold.....	30 00
"Olivet Helping Hand," per Mrs. M. K. Jesup.....	24 00
Rhinebeck, "Rhinebeck Gleaners," per Mrs. A. P. Peake.....	20 00
Syracuse, "Young Ladies of 1st Pres. Ch.," per Mrs. Fobes, for B. R. in Ningpo.....	62 00
"Clifton Springs Band," per Mrs. R. Towns-end, towards support of child in Japan for 1874, viz.: Mrs. Sullivan, 5, Mrs. Scovill, 3, Mrs. Harrington, Philadelphia, 5, Mrs. Mead, New York, 5, A Lady, 2.....	20 00
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	\$1363 00

NEW JERSEY.

Chatham, "Oak Ridge Miss. Band," per Miss Sarah Wallace.....	50 00
Griggstown, "Griggstown Mission Band," Miss Kate B. Mosher, Treas., for Amoy, China.....	18 77
Newark, "Newark Auxiliary," Mrs. E. D. Smith, Treas., Mrs. Dorrance's "Zenana Band," towards support of Addie B. Condit, 20, Calvary Church, per Mrs. Anna M. Pierson, 20, Trinity Church, per Miss L. C. Gifford, 64.10, per Miss S. Wallace, "Little Leaf Blades," and "Sussex Av. Mission Band," 20, Miss Thomson, 3, Miss F. L. Smith, 2, Mrs. R. H. Allen, 1, Mrs. E. Pennington, 1, Mrs. Lyttle, 1, Miss Colwell, 1, Miss S. Wallace, 3, Mrs. Whitehead, 2, Miss Strong, 1, other sources, 7.....	146 10
New Brunswick, "New Brunswick Auxiliary," Miss Mary A. Campbell, Treas. (See items in Report.).....	407 00
Piscataway, "Cheerful Workers M. Band," 200, "Judson Band," 92.75, per Miss M. A. Letson, to cons. Miss M. A. SUTTON, DR. J. F. BROWNE, MISS ELIZA FRANCE, MISS ANNIE E. STELLE, and MISS BELLE STELLE, Life Members; of which 100 to be applied to "Japan Home," 100 to Miss Le Fevre, and 92.75 to Calcutta.....	292 75
Scabright, "Scabright Miss. Band," Miss Wall, Treas.....	110 00
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	\$1019 62

PENNSYLVANIA.

Philadelphia, "Philadelphia Branch," Mrs. H. G. Jones, Treas., for child in Mrs. Watson's school, Mt. Lebanon, Syria, 75, gold, premium 6.37.....	81 37
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Mrs. Wilder's school, Kolapoor, 100, gold, premium, 8.50.....	103 50
For B. R., under Mrs. Bennett, Rangoon, sup. by Miss Longstreth.....	50 00
Child in Calcutta, sup. by Mrs. E. Cary Lea.....	30 00
Child in Calcutta, sup. by "German-town Auxiliary,".....	30 00
For Mrs. Pruyn.....	100 00
Total from Phila. Br., \$399.87.	
Pottsville, "Beautiful Star Mission Band," per Miss Sallie Carter....	17 00
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	\$416 87

OHIO.

Columbus, "Columbus Branch," Miss Kate Gardiner, Treas., from Mt. Pleasant Auxiliary, by Mrs. Sarah E. Jenkins, for child in Japan.....	100 00
Hudson, "Episcopal Branch of W. U. M.S." quarterly payment, per L.M. Brewster, Treas.....	5 34
Piqua, "Clewell Mission Band," per Miss Evelina Dorsey.....	10 00
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	\$115 34

ILLINOIS.

Galesburg, "Prairie Gleaners," Miss L. C. Willard, Treas., for school under Miss Ward.....	50 00
Gardner, "Willing Workers," per Mrs. M. B. Higby, for Miss Higby.....	40 00
Griggsville, "Griggsville Auxiliary," Mrs. J. A. Rider, Sec. and Treas., for school under Miss Lord, Ningpo.....	33 50
"Wm. Starr Memorial Band," per Mrs. E. M. Carnahan.....	20 00
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	\$143 50

Total from Branch Societies and Mission Bands.....\$4,057 32

Other Contributions.

MAINE.

Hallowell, Miss Lucy M. Emmons, towards Bible Reader in Allahabad.....	\$25 00
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VERMONT.

Pittsford, Mrs. Newton Kellogg.....	4 50
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MASSACHUSETTS.

Amherst, Mrs. L. P. Hickok.....	25 00
Dorchester, Mrs. C. A. Means, per Mrs. W. Baker, for "Japan Home,".....	5 00
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	\$30 00

CONNECTICUT.

Kent, "Sunday-school of Congregational Ch.," for "Japan Home," Mr. L. P. Bissel, Treas.....	50 00
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NEW YORK.

Berne, Reformed Church, Berne, Albany Co., 10, and Reformed Ch., Knox, 20, per Rev. W. H. Ballagh, for Mrs. Pruyn's work in Japan..	\$30 00
Bridge Hampton, L. I., A Friend....	1 00
Brooklyn, Through Mrs. Budington..	50
Miss H. L. Remmey.....	5 00
Foreign Sunday-school Association, per Mr. Woodruff, for books for Japan.....	25 00
Mrs. Horace Webster, per Mrs. W. Ransom, towards Child's Hospital.....	20 00
New York, Miss S. D. Doremus, subs. for 1871 and 1873.....	40 00
Sale of cross and phantom flowers..	10 00
Mrs. M. O. Roberts, subs. for 1872 and 1873.....	40 00
Miss J. Abeel, collector.....	5 00
Mrs. H. Ireland, to cons. Miss CORNELIA S. VOORHEES, New Brunswick, Life Member.....	100 00
Miss M. J. Valentine.....	20 00
Mrs. Hicks, per Mrs. Daniel Parish.	50 00
Mrs. D. J. Ely, to cons. Mrs. CHARLES A. MILLER, Life Member.....	50 00
Mrs. STEPHEN GRIEGS, to cons. herself Life Member and yearly donation for 1874.....	60 00
Mrs. Noel R. Park, from friends in New York.....	25 00
Mrs. Lewis Atterbury.....	40 00
Mrs. Wm. H. Wells, collr., viz.: Mrs. A. H. Barney, 5, Mrs. J. C. Brown, 5, Mrs. C. E. Whithead, 5, Mrs. Charles Whitehead, 5, Mrs. W. H. Wells, 5.....	25 00
Owego, Mrs. J. M. Parker, for India.	20 00
Pelhamville, Collection, per Miss Brittan.....	7 25
Southampton, L. I., A few Friends..	5 00
	\$578 75

NEW JERSEY.

Griggstown, Collection, per Miss Brittan.....	16 90
Hackensack, 1st Reformed Church, per Mrs. W. Williams, of which for "Widows' Home," 25.....	66 00
Mrs. W. Williams, to be appropriated at Miss Brittan's discretion.....	25 00
Middlebush, Coll., per Miss Brittan..	18 00

Millstone, Miss McKissack, 5, Miss Sutphen, 5, A. C. Wyckoff, 25c., per Miss Brittan.....	\$10 25
Patterson, Mrs. J. V. Butler.....	1 50
	\$137 65

MARYLAND.

Baltimore, Emanuel Church, per Rev. A. M. Randolph, for Miss Brittan.	20 00
Redland, Montgomery Co., Mrs. Walter M. Talbot, subs. for Childs' Hospital and for membership, 3.50, Miss R. Graft, 1.50, Miss S. A. Desellum, 1.50, Miss D. Griffith, 1.	7 50
	\$27 50

DISTRICT OF COLUMBIA.

Georgetown, Miss M. E. Read, to be applied for rubber materials in Child's Hospital....	20 00
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WISCONSIN.

Two Rivers, Rev. C. W. Wilson.....	5 00
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IOWA.

Davenport, Rev. Mrs. H. E. Decker...	1 00
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AFRICA.

Mowbray, Cape Town, Returned by Miss Elliott.....	120 94
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Subscriptions for Missionary Link.

Mrs. Lord, 1, Mrs. O. N. Benton, 4, Mrs. Ely, 4, Miss McKissack, 25, Miss Letson, 4.50, Mrs. Claney, 2.50, Miss Platt, 3.50, Smaller contributions, 26.02, Kardoo, 83cts. Total Link subscriptions.....	81 35
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Pictures of "Japan Home,".....	3 40
Premium on gold.....	3 00

Total other contributions.....	\$1088 09
Total Br. Soc. and Miss. Bands..	4057 32

Total from Oct. 1st to Dec. 1st.. \$5145 41

RECEIPTS of the Boston Branch for Oct. and Nov., 1873.

From Mrs. J. D. Richardson, 30, Links, 4.....	\$34 00
Through Mrs. Edward Crosby: Mrs. Hibbard, sub. and Link, 1.50, Miss Margaret Simmons, 1, Mrs. H. S. Chase, for Link, 50c., Mrs. Bowman, 1, Mr. Geo. M. Jeffrey, sub. and Link, 2.....	6 00

From "Cheerful Workers" Mission Band of Phillips Church Sunday-school, for the benefit of Miss Kyle, at Athens, Greece.....	\$75 00
From the Beach St. Auxiliary, through Mrs. Maria Bishop: Miss Jane McKinnon, 2, Miss Maggie McAurley, 1, Miss Ellen Jackman, 1,	

Miss Leen, 1, Miss McLoud, 50c.,
Miss Matthewson, 1, Mrs. J. F.
McLean, 4.50.....\$11 60
Collection at Quarterly Meeting, Mrs.
J. Sutherland, 2, Miss Eleanor
Rutledge, 2, Mrs. Carr, 1, Mrs.
Murray, 1, Mrs. May, 1, Miss Wat-
son, 1, Mrs. Bundy, 1, Mrs. Mary
McCray, 1, Mrs. J. S. Hobbs, 11,
Mrs. Henderson, 3..... 24 00
Mrs. J. B. Dunn's Collection: Mrs.
Isabella Gray, 2, Mrs. Jenny Black-
land, 1, Mrs. Jane Adair, 1, Mrs.
Charlotte Hislop, 1, Mrs. Nellie
Farnham, 1, Mrs. Janet Haggart,
1, Mrs. Mary Joldie, 1, Mrs. Mc-
Conachie, 1, Mrs. Katy Gwim, 1,
Mrs. Martha Irving, 1, Mrs. Janet
Rose, 1, Mrs. Maggie McKane, 1,
A Friend, 28 72..... 41 72
Church Collection..... 30 52
From the Dorchester and Roxbury
Auxiliary, Miss Ellen Carruth,
Treas.: Mrs. Walter Baker... 200 00
"Bradford Band," Miss M. B. Means,
Coll.: Mrs. Elbridge Torrey, 10,
Mrs. J. H. Means, 10, Mrs. Wm.
B. Bradford, 10, Mrs. T. D. Quiney,
5..... 35 00
"Shaw Band," Rev. J. H. Means,
Sec., 70, interest on do. 75..... 70 75
"Means' Band," Miss H. E. Folsom,
Coll.: Mrs. Rice, 5, Mrs. Munger,
1, Mrs. Mann, 5, Mrs. M. L. Bradford,
5, Mrs. Jane Hooper, 2, Mrs. E. P.
Tileston, 5, Mrs. Jas. Tucker, 5,
Mrs. T. V. Shaw, 10, Miss E. C.
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Tolman, 1, Mrs. R. Gleason, 5, Mrs.
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Miss M. A. Vinson, 5, Miss C. A.
Vinson, 5, Mrs. Taylor, 3, Mrs. H.

Houghton, 1, Mrs. Stitt, 1, Mrs.
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H. E. Folsom, 1, Mrs. Fuller, 2,
Miss E. B. Sharp, 75c., Links, 1.50 \$119 75
Roxbury, Miss R. Rogers, Coll.: Mrs.
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Mrs. Brewster, 5, Mrs. Hubbard, 2,
Mrs. Knight, 5, Mrs. Potter, 2,
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Rogers, 5, Links, 2..... 70 00
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Marcia Packard, Treas.: First
Bap. So., Mrs. Wm. H. Salisbury,
Coll., 15.50, Link, 50..... 16 00
Laurence St. Cong. Ch., Mrs. Charles
W. Shattuck, Coll., 6, Link, 1.50... 7 50
Mrs. Henry Johnson, half an. sub... 10 00
From the Brookline Auxiliary, Miss
F. E. Appleton, Treas.: Two
Friends, 5.50, Mrs. Fay, 1, Miss
Fay, 1, Mrs. W. J. Brown, 1, Miss
S. T. Brown, 1, Mrs. W. W. New-
ton, 1, Mrs. C. F. Hussey, 1, Mrs.
Upham, 5, Miss Upham, 5, Miss
Appleton, 5, Mrs. Schünemann, 8,
Mr. Chase, 1, Mrs. Clement, 3.50,
Mrs. Winthrop, 5, Mrs. Webber, 1,
Mrs. J. S. Amory, 3, Mrs. M. C.
Ferris, 10, Mrs. Raymond, 1, Mrs.
Darracat, 1, Mrs. Codman, 5, Mrs.
Bowles, 1, Miss Guild, 3.25, Miss
Bruce, 1, Mrs. Chadbourne, 5, Mrs.
Paine, 1..... 76 25
Mrs. S. E. Temple's Collection: Miss
A. T. Snow, 3.50, Mrs. Benj.
Smith, 50c., Mrs. J. H. Pray, 2,
Mrs. S. E. Temple, 50c..... 6 50

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MARIA N. JOHNSON, Treas.

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From the "Hamilton Union Band,"
of Guilderland, by Miss E. D. Nott,
Coll., for Miss Douw's "Home." \$20 00
From Mrs. Frederick Townsend, of
the Emmanuel Baptist Church... 20 00
Mrs. Howard Townsend, of the 1st
Presbyterian Church..... 50 00
Mrs. Joel Rathbone, of the Emman-
uel Baptist Church... 100 00
Mrs. A. Van Santvoord, of the 1st
Reformed Church, for the "Lilla
Band"..... 20 00
Mrs. Robert H. Pruyn and Miss Susan
T. Lansing, of the Ref. Church,
for "Helen Lansing Pruyn," in
Miss Douw's "Home" in China. 50 00

Mrs. S. B. Woolworth, of the 1st Pres.
Church..... \$10 00
Mrs. Mary A. Miles, for Links..... 1 00
Miss Sophia Adams, for Links..... 1 00
Mrs. Maurice E. Vicle, for the Band
"Cross Bearers"..... 20 00
Ladies of the Congregational Church,
by Mrs. E. L. Mallory, as follows:
Mrs. Charles Burton, 5, Mrs. A.
C. Koonz, 2, Mrs. A. Lightbody, 2,
Cash, 4..... 13 00
Mrs. Thomas Fearey and family... 3 00
Mrs. Fearey, for Links..... 50

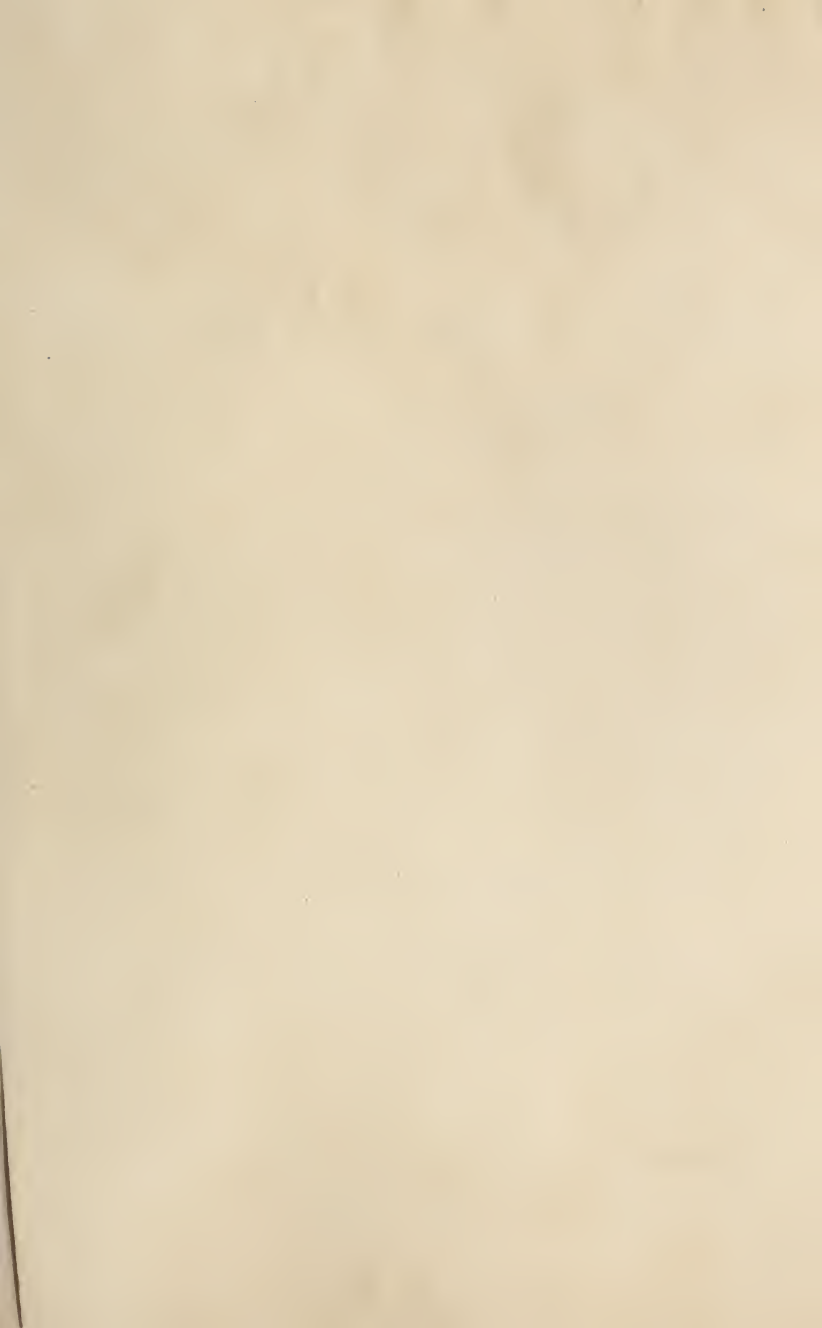
\$308 50

MRS. FREDERICK TOWNSEND, Treas.

RECEIPTS of the Philadelphia Branch from Oct. to Dec., 1873.

Through Miss Sue Gorgas, from the Episcopal Ch. of West Chester...	\$80 00	sion Band at Church of the Covenant	\$26 75
Through Mrs. Thayer. Mrs. Isaac Danton, 5, and for Links, 50c., for Links from Mrs. Coyle, Washington, D. C., 50c.....	6 90	Per Mrs. R. C. Matlack, Mrs. Benjamin Vaughn, Cambridge, Mass., 10, Links, 2	12 00
Per Miss A. M. Kennard, from R. S. C., Minnesota.....	2 00	Germantown Auxiliary, Miss A. Rich's Collection : Mrs. Kilborn, 50c., Mrs. Kellog, 50c., Mrs. Elkins, 2, Mrs. Pastorius, 50c., Mrs. Ployd, 50c., Mrs. Brown, 1, Mrs. Hannum, 1, Mrs. Strawbridge, 1, Mrs. Sibson, 50c., Mrs. Fowler, 50c., Mrs. Ashmead, 50c., Mrs. Averill, 1, Mrs. Cope, 1, Mrs. Hinkle, 50c., Mrs. Robbins, 1, Miss E. Milligan, 50c., Miss M. Elkins, 50c., Miss Wright, 50c., Miss Peirce, 50c., Miss Birschall, 50c., Miss Hancock, 50c., Miss Smallberger, 50c., Miss Fannie West, 2, Miss Pattie West, 1, Miss Mary West, 2, Miss Strawbridge, 1, Miss Katze, 50c., Miss H. W. Widdis, 50c., Miss A. Rich, 2.50.....	25 00
Per Mrs. A. P. Hurlburt, Camden Aux.	50 00	"A. B Atkins Band," Mrs. Topley, 2, Mrs. Isitt, 1.25, Mrs. Pendleton, 1.50, Mrs. Sanderson, 1.25, Lizzie Dickens, 1, Hannah Parry, 1.25, Anna Manship, 1.25, Mrs. Elizabeth Kille, 3, Lizzie K. Clark, 1, Mrs. I. Clark, 4.50.....	18 00
Per Miss M. A. Longstreth, Susan Longstreth, 10, Elizabeth Morris, 10, Anna Morris, 5, Mrs. Theodore H. Morris, 10, Mrs. Frederick W. Morris, 10, Mrs. Wm. H. Morris, 5, for Bible Reader under Miss Brittan, and from M.A. Longstreth for Bible Reader under Mrs. Bennett, 50.....	100 00	Collected by Miss E. Clement, Additional from Miss Schively, 3, Mrs. Theo. Rumney, 2, Miss Blair, 1....	6 00
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Per Miss Sheldon, from Mrs. A. Anable, for Mrs. Cephas Bennett, Rangoon.....			
Per Miss Earley, from Dora Linnell.			
Per Miss Anna M. Peters, Mrs. J. P. Wetherill, 5, Miss E. K. K. Wetherill, 10, Miss Anna K. Baker, 2, Miss A. M. Peters, 5.....	22 00		
Per Mrs. P. G. McCollin, from the Sunday-school of the First Baptist Church, West Philadelphia.....	20 00		
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Per Miss Mattie Troutman, from Mis-			
			\$488 50

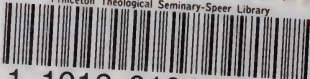
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